The Wesleyan Methodist

Marion, Indiana, October 11, 1961

THERE IS A FUTURE

Psalm 37:37

George E. Failing

No Christian can be locked up in the prison of a day. His life has an open end to it. There is always a future for him.

The problems of life would harass us endlessly. There are problems of health, of home, of family, of income. To meet these problems we have our physical check-ups, buy our homes, educate our family and try to provide an income for retirement years.

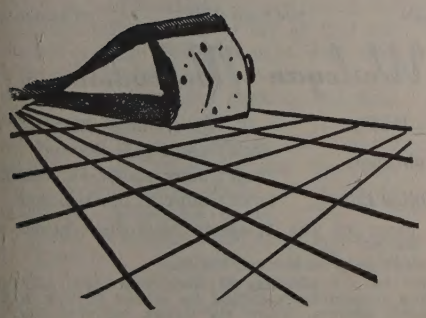
But these provisions do not take care of all contingencies. Illness comes which physicians cannot cure. A home—we may never be able to buy one. Our youngsters may have to help themselves through school, or worse, they may have no interest to get through. And adequate retirement income may be difficult—perhaps impossible—to provide. What then?

First of all, to the Christian not one of these things, nor indeed all of them together, constitutes life. "After these things," as Jesus put it, "do the nations of the world seek." The world of the ungodly is bounded by the tiny dimensions of body, of earth, of opportunity. But to the Christian, "life is more!"

A Christian of the twentieth century can still joyfully sing, "A tent or a cottage, why should I care; they're building a mansion for me over there; an exile from earth, yet still I can sing, all glory to God, I'm a child of the King!"

If someone accuses the Christian of a "pie in the sky" delusion, the Christian cheerfully testifies that even now to him Christ is all. *For to me to live is Christ and to die is gain.* That's an unbeatable outlook on life.

Look your very worst problem in the face. It may be as stubborn and painful as Paul's "thorn in the flesh." But keep on looking. With the thorn, right now, is guaranteed "sufficient grace." You can't exhaust that. And beyond the thorn there is infinite and rapturous glory.



If Satan tells you that life has nothing left for you, tell him you are living on forever and he cannot prevent that!

Mark the perfect man and behold the upright, for the end of that man is peace. The Berkeley Version translates the last clause: *There is a future to the man of peace.* Yes a better future than any past or present!

Philippians 1:21; Psalm 37:37

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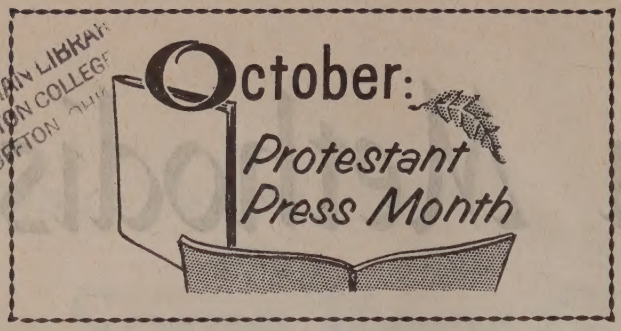

A Magazine in Formosa

HIGH UP in the mountains of central Formosa, visiting a remote village of the Bunan tribe, I was being greeted with a performance of native dancing. I watched with great interest as some of the young men and women of the village whirled and stomped, my interest deepened by the fact that the tunes to which they danced were strangely familiar.

Ten years before, I had been told, there had been no Christian witness whatever among the aboriginal mountain tribespeople of this area. But then the Gospel came and made its impact. Many believed, and so now there were some 200 people from thirteen villages gathered on this particular day for a Christian workers conference. These mountain people, with their child-like faith, have tried to integrate the total complex of their lives around the Christian message. . . and so now, as they went through the rhythmic movements of these age-old dances, it seemed only right and proper to them (strange as it might seem to us) that the tunes to which they danced were "Beulah Land" and "Are You Washed in the Blood of the Lamb"!

Sitting there, hurriedly scribbling my notes (for I was on a news gathering mission), I turned to look at the picturesque surroundings: the towering mountains, the primitive huts, the colorfully-clad people.

America, suddenly, seemed very far away. This seemed to have been a trip in time as well as in space . . . until my eyes suddenly fell on a National pastor sitting nearby. Engrossed in the dances, he was beating out the time, slapping his one bare hand with a rolled-up copy of one of our American evangelical periodicals!

Suddenly home seemed not quite so far away. . . the world seemed not quite so big. . . and I was struck once again, as I have been so many times before, with the fact that the influence of our Christian periodicals reach out, literally, to the ends of the earth.

Perhaps your prayer list is already long. But I hope you can find room in it for this publication which you are reading. . . and for its "fellow missionaries" in print which carry God's truth to His people here at home and on out to the far corners of the earth.—LARRY WARD, Editor, *World Vision Magazine*

Bible Reading Bookmark

"IF I COME BACK," wrote a Marine to his Mother eighteen years ago, "the church and the Bible will mean more to us than ever in our lives,"—a decision made in danger, but made when the mind and soul were stripped of all things superfluous.

The American Bible Society is again calling upon all those who have said to themselves, "I will reach higher; I will look deeper; I will be true," to join the Worldwide Bible Reading program in a united fellowship of reading the Bible daily from Thanksgiving to Christmas.

The Society believes that reason alone cannot answer all of a man's questions. Man reaches for freedom and gains the right to make a choice. Then he finds choice is father to responsibility.

The choices you make are more important than you think. You cannot escape the fact that they will shape the world of your children's children.

Your responsibility is to seek the best in your world and make the best decisions for it. Renew your faith at the source. Read and reread the Holy Bible.

Join the millions around the world, who, on Thanksgiving Day, will open their Bible and read, "Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. . ." Write for your free Worldwide Bible Reading bookmark, to American Bible Society, 450 Park Avenue, New York 22, New York.—*American Bible Society*

Won By Printer's Ink

THE STRUGGLE for the minds and hearts of men will be won by printer's ink! The greatest force in the world is but 25/10,000ths (.0025) of an inch thick. This is the thickness of the all-powerful persuasive printer's ink when applied to commercial paper.

The pen is still mightier than the sword, and the written page is still today, in spite of atom bombs and radio and television, the most widely used weapon in the war of ideas to claim the minds of men. Napoleon said, "I fear three newspapers more than a thousand bayonets." Mere physical force can promote or resist military might, but cannot destroy ideas that live in the hearts of men. And the struggle, since Satan tempted our first parents in the Garden, is for these minds and hearts and wills of men.

The Church of Christ has from its very beginning made use of the written word. On the day of Pentecost, Peter was quoting from the Old Testament. Paul declared it was God's command that his first letter to the Thessalonians be read to the entire membership of the church in that city. All of the apostles were writing letters, making use of the best methods of distribution available at that time, and today these make up about half of our New Testament.

So it has been in the history of the Church. Every revival of religion seems to have been accompanied by a revival of writing and reading. A virile and vigorous faith was always looking for the best means to proclaim, publish, and spread it.

DR. LOUIS H. BENES, *The Church Herald*

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The Wesleyan Methodist

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I Was Reading...

by the Editor

● a stimulating article in *Nation's Business*, "We Come Closer to Russian Thinking." The article by Felix Morley points out the fact that since the ruling of the Supreme Court makes it unnecessary for a person to declare belief in the existence of God to hold public office in the United States, we have moved measurably close to the position of the Russians. "In Soviet Russia, one must be an atheist to hold a government job. In the United States, since the Torcaso case, no atheist as such is barred from public office. There is still a difference. Because all Communists must be atheists does not for a moment mean that all atheists are Communists. But the ideological gap between the U.S.A. and U.S.S.R. is narrower than it was." It is difficult for us to understand how the swearing in of our public officers by use of the Bible can have any significance apart from professed faith in a God to whom we all are subject. In effect, the Supreme Court decision classifies atheism as a religion as worthy of respect in the United States as is Christianity. The Constitution of Soviet Russia, we understand, makes precisely the same provision, only more flatly.

● the opinion of Frank Dunbaugh (*Christian Herald*, July) that "if we drift along, we may find ourselves by 1970 encircled by Communists in Africa, Communists in Latin America, Communists in Japan, India, Indonesia and throughout Asia. Even today the United States has about 6% of the world's population, the Communists have 40%, the rest of the world 54%. Some neutrals give us ten years. Some give us twenty years. Others predict that the Communists will overreach themselves and fall on their faces." Then Mr. Dunbaugh suggests five ways by which ordinary U.S. citizens can help win the cold war: (1) Create friendly ties with families in other parts of the world, chiefly by letter writing; (2) Uphold the dignity of the individual in our own country; (3) Insist on high ethical standards for ourselves, our associates, and our elected officials; (4) Really back the United Nations; (5) Attend and support the Church. Though we may question the importance of point four, we do not question that the fundamental slant of the article is right in its insistence that the high personal character of each citizen means a united and strong country.

● the pocket book, *An American Dialogue*, published by Doubleday and Company, New York, 1961, and available on newsstands for 95¢. This book can hardly say all that any Protestant or any Catholic might wish said, but in the Editor's judgment it is a book that every serious-minded Catholic and Protestant ought to read. From the Protestant point of view the revelation of the Catholic mind is extremely interesting and important. Many of us Protestants simply do not realize how official Catholicism thinks. This book tells exactly how they think about what we call Christian experience. Significantly enough, Jesuit author Gustave Weigel states three Protestant propositions as together comprising the Protestant principle. Protestants believe (1) that God must be ex-

(*Page* 13, *please*)

A. B. SIMPSON

Christ Our Sanctifier

THE VERY WORD *sanctification* has become associated with phrases, fads, and fanaticisms that have made it distasteful to many persons. Holiness is confounded with sanctimoniousness, Pharisaism, and self-perfection, and the devil has set up his scarecrows all along the way to frighten God's children away from their heritage of blessing.

The holiness we teach is this: The Lord Jesus Christ himself so dwelling in our hearts and so walking in our steps that we shall live like Him. It does not minister to our pride or self-sufficiency, for before we can receive it we must come to the end of ourselves. We never become self-constituted or self-sufficient apart from Christ but live a life of simple dependence moment by moment on Him alone. Therefore it is, on the one hand, the easiest life to live because we do not need to climb up to some high attainment, but simply take Christ himself as He meets us on the level of our nothingness and continually draw from Him grace and strength for all our needs, trials, and triumphs. On the other hand, it raises us infinitely higher than the highest human perfection, because its standard is not Adamic perfection, but divine holiness. It takes us in our nothingness, and gives us His fullness. And all this we receive by simple union with Him. We do not have to attain to it, but we obtain it as the gift bestowed as freely as His precious blood and His eternal salvation.

Two simple steps take us into all this fullness of blessing, namely, the yielding of ourselves in complete surrender, and the receiving of Christ by simple faith, and thenceforth abiding in Him by the same two links of yielding and trusting to the end, even as He has said in His Word, "As ye have received Christ Jesus the Lord, so walk ye in him."

The Divine Agent in this blessed experience is the Holy Spirit. It is His province to reveal the Lord Jesus to us as our Sanctifier, and then to minister Him to us moment by moment for the supply of every need in our spiritual life. Therefore the baptism with the Holy Spirit is simultaneous with our union with the Lord Jesus as our Sanctifier; the Spirit does not act apart from Christ, but it is His to take of the things of Christ and show them unto us.

Standing in the background himself, He makes the person of Christ the object of our faith, fellowship, and love; and while it is true that our deeper life is the fruit of the Spirit, it is also true that Christ himself is made unto us of God our "wisdom, and righteousness, and sanctification, and redemption."

This experience of receiving Christ as our Sanctifier marks a definite and distinct crisis in the history of a soul. We do not grow into it, but we cross a definite line of demarcation as clear as when the hosts of Joshua crossed the Jordan and were over in the Promised Land and set up a great heap of stones so that they never could forget the crisis hour. Beloved, have you crossed your Jordan and entered your promised land?

"The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (I Thess. 5:23, 24).

Report from Gothenburg, Sweden

WILLIAM F. McCONN
Pastor, Lakeland, Florida

ENROUTE to the World Methodist Conference at Oslo, Norway, it has been my privilege to spend three days in Gothenburg, Sweden, attending the World Convocation on Methodist Theological Education, the first of its kind to be held. Reports were given from Asia, Great Britain, Europe, Africa, U. S. A., Central and South America, Australia, Japan, New Zealand, Korea, and the Philippines. These reports revealed 100 institutions of different types preparing both men and women for the Methodist ministry.

The Convocation was held in the Methodist Seminary in Gothenburg which serves the four Scandinavian countries of Norway, Sweden, Denmark, and Finland, and on its grounds has four flag poles from which fly during the school year the flags of these four nations. The Seminary is housed in an old mansion built 100 years ago by a wealthy Englishman. A most interesting feature of the building is that on the inside the walls are covered with marble in a wide variety of colors and figures.

This report will not attempt to cover all of the discussions but here are a few quotes: "Methodism has a heritage of joy," from the chairman, Dr. Gerald O. McCulloh, of Nashville. From Wesley: "Why are Methodists not more holy? Because they are not more knowing. The preacher's preparation for soul winning is study." Pope defined the church—"The church is an organization in motion for the salvation of the nations in the kingdom of our God."

Every reporting area reported a lack of ministerial candidates and of course, pastors. This suggestion even Wesleyan Methodism might well consider: one Sunday each year when the ministry is interpreted to the congregation, presenting the call of God and of the church to youth to become ministerial candidates. This is being proposed to American Methodists.

Many types of institutions were represented. In Great Britain and the Continent, in particular, only the universities may grant degrees; consequently, theological education must be a part of the university. In America, The Methodist Church has 12 theological schools, five operated directly by the church and seven as a part of a university.

One of the forceful speakers of the convocation was Bishop Newell S. Booth who was sent to the Congo in 1930. At that time there was no one in the African Church who had gone beyond the fifth grade. Now they have both secondary and Bible school training for ordained men and a cooperative program with other denominations for training at the university level. The Bishop reported 1000 congregations under his supervision and that during the past year, in spite of political upheaval, church contributions had been higher than those of previous years. He also expressed great confidence that the Africans would in the end establish a stable organization. There will never come a time, he insisted, when the missionary will not be needed in that area, for an exchange of personnel within the Church would always be desirable.

Time was given to a discussion of both student and faculty exchanges between countries. Several exchange professors and two exchange students were present, one from Borneo and the other from the Congo. In this area the writer was able to participate in the discussion from his experience with foreign students in Marion College. The foreign students discussed both their problems in adjusting to their new environment and the great appreciation they had for their opportunities. It was agreed that a foreign student exchange program not only benefited the student but also that the student brought to the campus a world outlook that the American campus, for example, could not get just from the reading of books. It is this writer's opinion that this has been true of the "foreign student aid program" of Marion College and he feels sure our other colleges will agree from their experiences.

This report does not attempt to cover the discussions of two and one-half days but will mention only two others. On the mission fields there is great need for books. It was suggested that our church school libraries had from time to time many discarded and duplicated books in good condition but no longer needed. If lists of such books were made and sent to our mission fields there would be many books they could profitably use. Methodism is establishing an Archives Center in London which has the largest collection of Wesleyan and Methodist material in the world. This material is in the process of being microfilmed and when completed will be catalogued and made available to overseas groups and institutions.

The convocation closed with a sermon by Bishop Add Hogen, of Scandinavia, and the Sacrament of Holy Communion. The Methodists of this area follow more closely the pattern of Anglican and Lutheran religious service and ministerial garb than is true of American Methodists but one could feel the presence of the living Christ in this sacred service.

An Autumn Song

Fall is a beautiful time of the year,
A most colorful season indeed,
When the leaves are all turning,
And grasses are burning,
And a breeze softly blows through the trees.
You may say you like summer,
You may say you like spring,
You may say you like winter and snow.
But there's nothing to me so pretty to see,
As the beautiful season of fall.

Darlene Roberts

Sanctified Throughout

Personal Testimony

of

Nathan Bangs

I. My Early Experience

FROM READING the Holy Scriptures, Mr. Wesley's *Plain Account of Christian Perfection,* and Mr. Fletcher's writing on the subject, I clearly saw the necessity of a deeper piety than I had yet attained; of being sanctified throughout—soul, body, and spirit. As I went on in observance of God's commands, divine light shone more brightly upon my understanding, disclosing to me the remaining impurities of my nature. This gave me a more and more acute sense of my native depravity than I had ever had, so much so that doubts were sometimes excited in my inexperienced mind whether I had indeed been justified. And yet on mature reflection I could not question the reality of the change which the Spirit of God had wrought in my heart, for I felt no condemnation for past sins, and I was often blessed with great peace and joy in the Holy Ghost. My experience verified St. Paul's description of the justified man: "Being justified by faith, we have peace with God through our Lord Jesus Christ."

My conscience also was extremely tender, so that I could not neglect any known duty, as fasting, secret prayer, social or public worship in class meetings or the congregation, or exhorting others to flee the wrath to come, in doing which I enjoyed much inward comfort, and rejoiced in hope of the glory of God. But notwithstanding all this, I felt such an exquisite sense of moral defect that I was led, like Job, to abhor myself as in dust and ashes. There was, however, a great difference between my present distress and my former sense of condemnation. Formerly I was condemned as a guilty sinner, and hardly dared to look up to God for mercy; now I felt reconciled to Him, could pray in faith, and enjoyed peace, while a sweet compunction weighed me down at the footstool of divine mercy. I hated sin with a perfect hatred, and consequently felt an utter aversion to all its pleasures. Such confidence had I in the Christian purity and influence of Mr. Warner, who professed the blessing of sanctification, and, I doubt not, enjoyed it, that I loved his very presence, and in prayer meetings I wished to kneel close by his side.

In this temper I went struggling on for some time, until, on the 6th of February, 1801, being that evening on a visit to a pious family with some Christian friends, we conversed till quite late on religious subjects, and then prayed, as was the Methodist custom; for Methodists in that day seldom parted from even casual interviews without prayers. When we knelt, I felt an unusually earnest spirit of devotion. Mr. Warner first prayed, and, without rising, called upon me to pray. When I commenced, my emotions deepened, my desire for a pure heart became intense, and my faith grew stronger and stronger. My supplications were importunate, so that I know not how long I continued to pray. When I ceased, I sank down into an inexpressible calmness, as lying passive at the feet of God. I felt relieved and comforted, as though I had been cleansed from all filthiness of the flesh and spirit. I had no extraordinary rapture, no more than I had often experienced before, but such a sense of my own littleness that I thought, What a wonder is it that God condescends to notice me at all! All my inward distress was gone. I could look up with a childlike composure and trust, and behold God as my heavenly Father.

We stayed all night, and the next morning in family prayer I seemed surrounded with the divine glory. I certainly was filled at that time with the "perfect love which casteth out fear," for I had no fear of death or judgment. I could trust all things to my merciful God, through my infinitely sufficient Redeemer. Such a sense of God's ineffable goodness pervaded my soul, that I seemed to sink, confounded by His very love, into nothingness before Him. I felt that I was the least of all saints, but had an evidence bright as the noonday sun that all my sins were taken away, and that without fear I could depart and be with Christ at any moment He should see fit to call me.

I here simply relate the facts as they occurred. The change in my nature was as evident to me as had been my justification. Whatever name others may attach to this gracious experience, I believe I was then sanctified by the Spirit of God mercifully given unto me.

II. In Later Life

WHEN I WENT on the district I felt it my duty to urge upon all, both preachers and people, the necessity of entire sanctification of soul and body. In explaining and enforcing this doctrine I enjoyed great enlargement of heart and much divine consolation, and God has raised up a number of witnesses of the doctrine.

What added much to my comfort was the cordial manner in which I was received, and the respect with which I was treated, both by preachers and people. They treated me as a father in the Gospel, and sought in every possible way to make my visits agreeable. God, has, indeed, abundantly blessed me in soul and body, so much so that my health has been so far restored that I now read, write, preach with as much facility as ever. I rejoice in all the great things the Lord has done for me.

I believe the Lord sanctified my soul about six months after He justified me; but I did not always retain an evidence of it, nor live in its enjoyment, though whenever I recurred to it, either in conversation, prayer, or preaching, my heart was inflamed with divine love. About ten years since the Lord pressed upon my heart the necessity of regaining this inestimable blessing, and inspired me with an ardent desire and

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From Life and Times of Nathan Bangs by Abel Stevens.

Wheels and a Rainbow

by the Editor

THESE WORDS are taken from Ezekiel one, which I was reading recently.

The chapter has always intrigued me. Though I do not understand completely the imagery, I am always intrigued with it and blessed in reading.

Open your Bible with me. The first clue as to what the chapter is about is found in verse one, "I saw visions of God." So unless we see God, we have missed the whole design. Remember, too, that these "visions of God" were given to captives. There are many blessings that never come to men in comfortable circumstances. Not until he was banished to the lonely island of Patmos did John see visions of Christ and the New Jerusalem.

The figures are beautiful, powerful, expressive. There's a whirlwind, a great cloud, a fire infolding itself. These are simply the surrounding imagery for the "four living creatures." Who are they? Before I suggest an answer, note some things with me.

The "four living creatures" are four in one. Each of the four is distinct, yet all of them together comprise a unity. "They were joined together." Further, each has qualities that makes him equal to the four. For example, each of the living creatures has four faces, one looking to each of the four points of the compass (presumably). They had human characteristics, faces and hands, yet they included more than man, for their feet were like the sole of a calf's foot, each had faces of a man, a lion, an ox, and an eagle, and each had two wings. Man is involved. Cherubims (Isaiah 6) are involved (See Ezekiel 10). The animal creation is involved.

These four creatures fronted in four directions. So they faced front, in whatever direction they traveled. Furthermore, the man's face was in front, so the human factor was in the lead. However, in any movement all faces were involved, some by side motion and some facing to the rear.

These four creatures traveled upon wheels. As the prophet viewed it, they appeared as "a wheel within a wheel." I have wondered if this did mean that under each living creature were two wheels, placed at right angles to each other, both on one axle. No turnings were ever made by curving or rounding corners. They traveled "straight forward." The wheels, and therefore the living creatures, were not always in motion. Sometimes they rested.

Fire, sometimes like burning lamps and sometimes like flashing lightning, appeared in the midst of the living creatures. When they rested, the fire burned; and when they moved, they moved as a flash of lightning.

There was not only form and fire, there was sound. The noise of their wings, when they were in motion, was as the sound of great waters, as the noise of an host (Read II Sam. 5:24 and II Kings 7:6.). Yet when they rested, a voice from the firmament above was still speaking.

Who were these living creatures? I don't know, of course. But I lean in two directions. The incarnate Christ may be involved. There is something human, yet superbly superhuman, about the appearance and activity of these living creatures. God's world may be involved. There are four directions of the compass. The living creatures may symbolize God, through Christ, at work in His world. Working with Him are men, angels, and the animals of earth. All these work together, the Spirit animating and directing them, to fulfill God's great purpose. Men like Ezekiel and Elisha (II Kings 6:17) see God and His hosts at work on earth, even when human fortunes are at their lowest tide. Perhaps then is the only time the visions are given.

Serenely and sublimely above all this activity of the living creatures Ezekiel beheld the appearance of a man on a sapphire throne. And about the throne was "the appearance of the bow that is in the cloud in the day of rain." Earth's rainbows are only seen during a storm, but they always predict calmer weather ahead.

There is also a rainbow about the throne in heaven, seen only when storms rage on earth. But those that get a glimpse of that rainbow, and see the Ancient of Days upon His throne, know that the day of earth's storms will end, and the next dawning will be that of God's perfect day—the day without a cloud or storm anywhere in God's universe.

"Believest thou this?" Then rejoice with me. For earth's storms are gathering in blackness and increasing in fury. Tidal waves of human greed for domination are threatening all the inhabitants of the earth. The day of the vengeance of our God seems about to break.

But those solemn clouds of gloom thinly veil the glory of the returning Christ. "Lo, he comes with clouds descending." Therefore, "lift up your heads, for your redemption draweth nigh."

Beer on Bases

Korea

Dear Mr. McIntyre:

At the bottom of all the letters I have received from you, you ask if there is any way you can help, to write and you would appreciate hearing from me. Well I have decided to do just that. This is not just for me but for the many men in the future who will be serving in the United States Army stateside and overseas.

My request is regarding the large quantities of beer that are sent overseas for the men of the Services. As I am stationed in Korea at the Oson Air Force Base and in a small Army Detachment I see and suffer from the use and excess use of beer by my buddies. I see the fellows spending as much as thirty and forty dollars a month for for such purpose. Not one but many. This beer is on sale for ten cents a can, and because it is so reasonable it is nothing for four or five cases to go in one evening's time. The fellows are not capable for their duty, and don't remember the next day what had taken place the night before. So maybe with this letter to your attention, your Department for Servicemen and maybe others you will know about can fight in someway this shipping of so much beer to the Servicemen overseas.

I read each of your letters and the enclosed articles and appreciate them very much. I am not a Christian but was brought up in such a home. In Sunday school on Temperance Sundays I have heard this one phrase "Don't take that first drink." This I have kept reminding myself of and holding to it.

This problem may have already been called to your attention or it already is a known factor to you and the Department. I have been thinking of writing this letter for some time now and while alone here this morning while in charge of Quarters I decided to write. Here's hoping somewhere and somehow something can be done.

Yours truly,
PFC. M. T. K.

The Honorable Richard B. Russell
Chairman of the Senate Armed Services Committee
Washington, D. C.

My dear Senator:

Please be assured that you have our prayerful interest as you head the Senate Armed Services Committee in these times which call for clear heads and courageous hearts and which demand the very best of each of us. I feel in a very small way the overwhelming sense of responsibility under which you must work since I have been charged with directing, for The Wesleyan Methodist Church of America, a ministry to our men in the Armed Forces. Currently there are approximately 1500 on our rolls. There will be many added as the mobilization program gets underway.

I knew you would be concerned about the problem of one of our boys in Korea who recently wrote to me. He asked me to do what I could, Senator Russell, about beer being made so conveniently available to the men there.

The problem is evidently not simply that men are being provided with what they want, but that because it is sold at a special price and may seem to be a tonic for boredom, some men seem to lose all sense of discretion, both in the expenditure of their regular pay and in the consumption of the beverage. This has been an inconvenience and embarrassment to other men when their buddies become physically unfit for duty and financially irresponsible.

It does appear that if beer must be made available on Bases to men who want it, at least it should not be made so easily available as to undermine the will power and sap the moral strength of men who in the setting of their own families and homes do not find it a problem but on the Base are apparently unable to call up sufficient moral resources to resist the pressures which are a part of its ready availability.

Doubtless you have studied this problem, Senator Russell. May we respectfully request information as to the efforts that are being made to solve it? I am familiar with what is being done for the Servicemen—I refer rather to what is being done about decreasing the quantities of beer being shipped to American Servicemen overseas.

A copy of this letter is being sent to Dr. George E. Failing, the editor of our denominational periodical THE WESLEYAN METHODIST. I will be happy also to share with him the information which I have requested.

Sincerely,
Robert W. McIntyre
Executive Director

United States Senate

Committee on Armed Services

September 15, 1961

Mr. Robert W. McIntyre, Executive Director
Office of the Servicemen's Department
The Wesleyan Methodist Church of America
Box 2000
Marion, Indiana

Dear Mr. McIntyre:

Permit me to acknowledge and thank you for your letter relative to the consumption of beer by American servicemen in Korea.

In an effort to be of assistance, I have been glad to take the matter up with the responsible officials of the Department of Defense, expressing my interest in the matter and requesting a report thereon. I hope this will prove helpful and, as soon as I have a report, I shall of course notify you promptly.

There has never been a time in our history when those charged with responsibility in government have been in greater need of Divine guidance and I appreciate your assurance that I am remembered in your prayers.

With cordial good wishes, I am

Sincerely,
Richard B. Russell, Chairman

Blessings from the Bulletins

Helpful Suggestions Toward A Real Prayer Life

1. Breathe a prayer for help as you begin life's most important exercise.
2. Remind yourself that God is more anxious than you to set up this relationship of two-way prayer.
3. Determine that a vital prayer life is worth while.
4. Decide how much time you can give to prayer.
5. Organize the rest of the day around this prayer time. Don't let the day decide the prayer time.
6. Prime your prayer pump by reading from the Scriptures.
7. Still your mind and wait on God.
8. If your mind wanders, do not be dismayed. Pray for the thing where the mind wanders.
9. Pray for yourself.
10. Then branch out to others.
11. Ask if there are any orders for the day, and then listen.
12. Believe that He hears your prayers, and that He will give you what you need at the time needed.
13. If you have to wait for anybody or anything, fill up the time with prayer. Make vacant spaces victory spaces.

Robert Hughes, pastor
Westside (Enid, Okla.)

Ignorance Is Costly

SEVENTY roosters recently came across the the ocean with an insurance policy of $250,000 on them. They were educated roosters, trained for vaudeville stunts. Had they been ordinary roosters, their value probably would have been about $2 each, and they wouldn't have gotten far from home. Education pays.

Watson C. Black, pastor
Asheville, N. C.

Meet Your Pastor

ANNUAL CONFERENCE is over and your pastor for the new year is here. You'll need not get acquainted with him, for he is the same one you had last year. We are delighted that we have the privilege of serving the Cherryville church another year and we trust all of us can work together that the work may continue to grow and go forward.

Launching into the new year carries many responsibilities and obligations. The Sunday school must continue to grow in numbers and effectiveness. This will no doubt call for plans of expansion in building. A growing Sunday school calls for special effort in soul winning and revival. There is no need having people here unless the church can contribute to their religious experience. Our church is a part of a denomination that supports world missions, church extension, colleges, orphanages, conference and general church property. The General and Conference Budget apportionment for our church the coming year is over $1700. All these obligations and responsibilities can be done if we all do our part. We are counting on you this coming year.

D. A. Dawalt, pastor
Christenbury Memorial, Cherryville, N. C.

Not Worth a Penny

A BEGGAR once asked alms from a very rich Pharisee. He refused. "I only ask for a shilling," said the poor beggar. "I cannot give it, Sir." "A penny then, Sir, if you please," "No sir." "Your prayers then." "Yes, oh yes," replied the Pharisee. "I have no faith in them," said the beggar. "If they were worth a penny you would not give them."

Such are the prayers for the poor and conversion of the world, which we often hear . . . not worth a penny!

A. Campbell
Atwood, Louisville, Ky.

The 23rd Channel

THE TV is my shepherd. My spiritual growth shall want. It maketh me to sit down and do nothing for His name's sake, because it requireth all my spare time.

It keepeth me from doing my duty as a Christian, because it presenteth so many good shows that I must see.

It restoreth my knowledge of the things of the world, and keepeth me from the study of God's Word.

It leadeth me in the paths of failure to attend the evening worship service.

Yea, though I live to be a hundred, I will keep on viewing my TV as long as it will work, for it is my closest companion. Its sound and its picture, they comfort me.

It presenteth entertainment before me and keepeth me from doing important things with my family.

It fills my head with ideas which differ from those set forth in the Word of God.

Surely no good thing will come of my life because my TV offereth me no good time to do the will of God; thus I will dwell in the state of inactivity and luke-warmness forever.

Quoted from "The Cord of Love"
Skyline, Lemon Grove, Calif.

From the Pastor's Study—

"The Master . . . calleth for thee."

LISTEN! God is ringing your number now. Have you answered His call?

Someone told me one time when I made an inquiry concerning his soul, "When God calls me I'll get saved." The fact is, God had been calling him for a long time—yes for a year—but he had not been answering the call. God is always speaking and calling unto salvation but men and women are not always listening.

I have often missed important calls. Sometimes I have been engaged in labors about the yard or garden and was not listening for the ringing of the phone. Someone called but I did not know it—I was not listening. Many calls from friends and business associates have been missed—I was not listening.

So it is with God's call unto salvation! God is calling but man is too busy to listen—too sleepy to heed His voice—too drowsy to shake ourselves to answer. Ah, Friend, don't miss God's Call.

I have missed calls because I arrived too late. Did you read that statement—I arrived too late and missed the call? Ah yes, when I arrived the party had already hung up his receiver and I never did receive the message—I was too late.

Dear heart, if you are unsaved, it is already later than you think for you. It will be too late for you to answer God's call when death comes—when Jesus comes for His own in the rapture. It will be too late for you then. You had better answer your call now. God is calling you. This is your most important call—don't neglect it.

F. E. Mansell, pastor,
Indiana, Pa.

The Twenty-third Psalm

A WELL-KNOWN English actor, who was at a dinner party, was asked to recite something. To the surprise of everyone he arose and began to recite the Twenty-third Psalm. His superb elocution of the immortal lines held his listeners spellbound. When he had finished, the guests broke into loud applause. But the actor turned suddenly to the guest beside him, a venerable clergyman. "Sir," he said, "I beg you as a favor to me and to our friends here that you recite it, too."

The clergyman, surprised at the odd request, protested that he was not an elocutionist and could not hope to match the actor's delivery. Nevertheless, if everyone wished, he would do the best he could.

When the clergyman had finished, there was not the slightest ripple of applause, but those of his listeners whose eyes were yet dry, had bowed their heads.

The actor put his hand on the shoulder of the old vicar, and in a trembling voice he said to the guests: "I reached only your eyes and ears, my friends; this man reached your hearts. I know the Twenty-third Psalm; this man knows the Shepherd."

—Clipped
Indiana (Pa.) Church

Reasons for the Family Altar

THERE ARE several good reasons why there should be a family altar in every home.

1. It will send forth the members of the family to the daily tasks with cheerful hearts, stronger for the work, truer to duty, and determined in whatever is done therein to glorify God.

2. It will give them strength to meet the discouragements, the disappointments, the unexpected adversities, and sometimes the blighted hopes that may fall to their lot.

3. It will make them conscious throughout the day of the attending presence of the unseen Divine One who will bring them through more than conquerors over every unholy thought or thing that rises up against them.

4. It will sweeten home life, and enrich home relationship as nothing else can do.

5. It will resolve the misunderstanding and relieve the friction that sometimes intrudes into the sacred precincts of family life.

6. It will hold—as nothing else can the boys and girls when they have gone away from home, and so determine very largely the eternal salvation of the children.

7. It will exert a helpful, hallowed influence over those who may at time be guests within the home.

R. W. Pelton, pastor
Atwood, Louisville, Ky.

Dear Editor...

I Share Them

For some time I have wanted to let you know what a blessing THE WESLEYAN has been to me. I read them from front to back and often read them again. I even carry my paper to work to share some of the wonderful articles. In doing this I was able to get a subscription from a lady who works with me.

MRS. CYNTHIA H. WRIGHT
TUSCALOOSA, ALABAMA

Letter to the President

I was very sorry to read your open letter to the President. It didn't sound becoming a minister of the Gospel; moreover I think it will offend many of God's children. I believe that we should all work and pray for peace (I Tim. 2:1-2). You do not need to be reminded how Satan takes a greater toll during war. Homes disrupted, children lost to God and the Church, etc. Perhaps the worst thing about war is the hatred it generates.

I believe that my duty in the world at this time is to pray for peace and wait for the coming of the Lord. As I see it, you have a grave responsibility for there must be many who depend on your paper to keep us informed as to the things we should know in the religious world and what our attitude should be.

MRS. JOHN T. HARIE
BRIGHTON, COLORADO

Safer in the Church: Which Church?

I note with interest your editorial for July 26, "It's Safer in the Church."

You bring out well that we are united in one body through the one Spirit. Yet the Christian world is not united in "one Lord, one Faith, one Baptism." We communicate at different rails; beliefs are often contradictory, and the 300 or so divisions are more of a "standing rebuke" than the factions that existed at Corinth or in the present time in some parish.

We pray that in time all Christians may be united in one body, one as Christ himself is one.

H. HARGREAVES
BETHEL, ALASKA

The Holy Spirit Came

Would like for you to know that the August 30 issue (it came last Saturday) was especially a blessing to me. My heart has been heavy to see a fresh moving of the Holy Spirit. The article by Dr. V. Raymond Edman, "When the Holy Spirit Came to Chapel" seemed to glow with the reality of what I believe God wants to do for all of us. May we have a story on the Houghton and Asbury revivals too?

REV. DUANE JANSSEN
CEDAR FALLS, IOWA

TO KEEP ON speaking terms with God, one must be tongue-tied when gossip comes around.
D. O. Miller
Christenbury Memorial, Cherryville, N. C.

"BACK SLIDING is made up of tiny steps in the direction of neglect and compromise."
New Castle (Pa.) First Church

Home Sweet Home
September 18, 1961

Dear Mom and Dad:—

Seeing I have passed the age of writing to Santa Clause, I am sending this letter directly to you, knowing it will reach its destination safely.

First, I guess I should explain my unusual good behavior and willingness of late. I overheard Dad telling you, Mom, that he couldn't figure me out because I mowed the lawn (ever since Youth Camp) without being asked and then you mentioned that strangely enough I have taken care of the trash and garbage without being told—not even once—and the last straw you said was I have been keeping my room picked up and even my clothes. Well, I guess I'd better explain before you both collapse. There is a reason why a fella does what he does.

Well, you know that Christmas is just around winter's corner and I have already picked out my present. You see I don't just want it handed to me easy-like, that is why I'm doing my jobs and then some—to earn it, you know. It doesn't cost much Mom, honest—just $19.50. THAT'S ALL. Here it is: I would like to attend the National Convention for Wesleyan Youth and Leaders at a swell hotel, the Kentucky Hotel, Louisville, Kentucky. The dates are December 27, 28, 29, 1961. It has been planned this way, because we will be out of school during those days. All the "bigshots" will be there. Excuse me, Mom, I mean the Youth leaders and Denominational leaders who will be our speakers. Some of my buddies are planning to go, too. They told us at Camp that it would be worth our while to go and have a wonderful time in Christian fellowship with Wesleyan Youth from all over.

Your ever-lovin' son,
Junior

—from The Champlain Youth Herald.

The coupon below may be clipped and mailed today.

National WY Convention
Wesleyan Youth
Box 2000, Marion, Indiana

Yes, Sir! Enroll me now for the National WY Convention, to be held December 27-29, 1961, at the Kentucky Hotel, Louisville, Kentucky. I understand that my room for two nights, meals for the entire convention (except that I'm on my own for breakfast), convention packet, registration fee, insurance, and parking if I come by car are all included in my convention fee. I prefer.

a single room	$24.50 ☐	My convention Fee is	$____
a double room	22.50 ☐	Enclosed is	$____
a room with 2 others	20.50 ☐		
a room with 3 others	19.50 ☐	Balance due at Louisville	$____

I prefer _____ _____ as my roommate.

I will sing in the Convention Choir ____
My Name _____
Address _____
City _____ State _____
Age (If under 18) ____ Home Church _____ Conference _____

FREE! If I am one of the first 500 to register, send me free the new Dial-A-Matic Bible Guide!

Department of World Missions

ALTON E. LIDDICK, Executive Secretary

Melbourne College Gospel Team

KINGSLEY RIDGWAY

As PART of the field work done by our theological students, we make available a Gospel team for meetings around the state of Victoria and, occasionally, interstate. These meetings are not confined to our own churches. Recently meetings have been held for an interdenominational fellowship at Tynong some fifty miles from Melbourne, and for the Church of Christ at Albury in New South Wales some two hundred miles to the north. These give us valuable contacts among non-Wesleyans and they seem glad to receive the Wesleyan message.

Our faculty members assist in the meetings but students give testimonies and vocal and instrumental numbers, and we all sing in the college choir. The students, under supervision, pray with the seekers and the Lord has been giving us some good responses to the altar calls.

Recently at our pioneer church at Dandenong, there were nine seeking—some for salvation, some for holiness. Incidentally, the church "building" is the pastor's sitting room and about 60 to 70 crowd into this not large room every Sunday night. Some have to sit in bedrooms and others in the kitchen to enable them to hear the Gospel message. Because of the crowded conditions in the sitting room, it wasn't possible to do altar work in the "church" so we prayed with the women in one bedroom and the men in another. At our Glenroy church one Friday evening there were even more teen-agers seeking the Lord. At Albury there were eight seeking. A young Wesleyan couple have recently moved there and they arranged the meeting for us.

Please continue to pray for our college here. We have at present seven full-time theological students and a number of part-time students. We took a step of faith in resolving to no longer continue the policy of taking in non-student residents. This had been done since the beginning of the college here in order to help finance the college program. We felt that the time had come for us to operate solely as a Bible college and the Lord has helped us step by step in meeting our financial needs. The students have met the challenge in helping to economize. The result has been a spirit of revival among students and staff. We are having a blessed year.

The opening of the New Guinea field has fired the enthusiasm not only of the college students, but of the whole of the conference membership. Missionary giving has increased gratifyingly and there is marked evidence that the Lord is giving our people a new impetus in prayer.

The college vice president, Rev. Aubrey Carnell, takes over the presidency at the end of this term to allow me to proceed to New Guinea. Mrs. Melva Ridgway will take over as matron when the time comes for my wife to join us.

Our going throws extra work on the remaining staff, but they have nobly shouldered the added tasks in order that the work in New Guinea shall not suffer. We greatly need your prayers.

World Missions Tidings

Senor Antonio Cortes R., pastor of the congregation in the newly founded communal farm village of SanPedro in Mexico, reports that the adobe church building is ready for the doors and windows. A room at the rear of the church was completed first so that the Bible School students would have a place for the DVBS held there in late summer. As the construction has progressed, interest has mounted among the villagers, who recently dismissed a village official because he had been overly obliging to the Roman Catholic priest. Pastor Cortes, who lives about 25 miles away in Cananea where he works in the copper mines, badly needs a car to be able to minister regularly to this infant church. A contribution of $500 would make that possible.

Miss Naomi Pake returned to Sierra Leone September 5 to continue her teaching in the Union College, Bunumbu, where several of our Wesleyan Students are enrolled.

Miss Florence Pickert returned to Jamaica September 6 to take up her work in the Bible school there. Mrs. Elizabeth Savage of the Middle Atlantic States Conference plans to go to the field in October to help with the Bible school.

Rev. Marion Birch has had two accidents in two weeks in Sierra Leone. One, in falling from a ladder, resulted in a heavy cut to the knee cap. We thank the Lord that he is improving and already able to attend his classes.

While in language school in Landour, Dr. Charles Paine had the opportunity of helping in a school for Tibetan refugees. He examined a number of the over 400 boys and girls there that have been driven out of their own country. He says, "Although Tibet is now closed, these Tibetan schools and camps scattered throughout India are a real challenge to the Church."

In preparation for work in surgical rehabilitation, the Leprosy Home in RajNandgaon, India is presently backing a young South Indian, Mr. Chacko, in physio-therapy training. They have also asked the Indian Government for a grant for a building to house a physio-occupational therapy unit for this new work in rehabilitating Indians who have had surgery to renew muscles in their hands.

Enrollment at the Wesleyan Academy in Puerto Rico this year is 278. Negotiations are still in process for securing land for the location of the new Wesleyan Academy in Puerto Rico. It is located about four miles from the present headquarters on the same road.

The Paul Dekkers from Sierra Leone have arrived in the homeland on their first furlough.

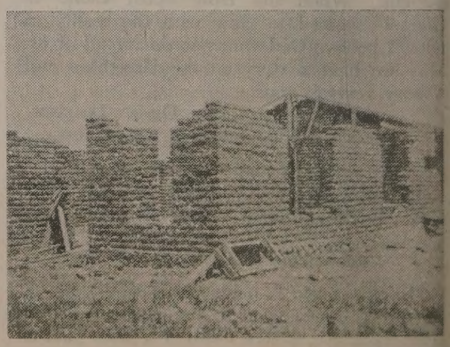
Rev. and Mrs. Malcolm Ellis and David and Miss Jeanette Landis flew home from Sierra Leone arriving August 14. All of them have visited Headquarters. The Jennings arrived on August 11 and have visited Headquarters.

The Ortlips returned from Haiti, August 4.

Rev. R. S. Nicholson, who has worked with World Vision the past year in Japan, has taken a pastorate in Lansing, Michigan.

The Johnsons have returned to Japan, leaving San Francisco September 11 after a cross-country train ride from Chicago.

Rev. and Mrs. Malcolm Beirnes of Jamaica announce the arrival of their daughter, Sheryl Ruth, on August 7, 1961.



PAUL L. KINDSCHI, Executive Secretary

Punching Punctuality

NO SCHOOL has as many tardy pupils as the Sunday school. Tardiness in the Sunday school is a constant enemy to progress and efficiency. How can a teacher or superintendent accomplish his purpose when a large per cent of his pupils have not arrived?

Along with the individual problem of tardiness and learning there is the class and departmental problem of interruptions caused by late arrivals.

Many Sunday schools begin with less than half of the morning attendants there on time. Included with the list of late comers are public school teachers, all kinds of school children, parents familiar with the business and industrial world of promptness—all adopting another code for Sunday which is really a code of carelessness.

The more important the engagement, the more careful we are to regard details. No one would think of being late to meet the President or a governor. Most people do their best to keep the doctor, the dentist and the beautician from waiting. Why should the Lord wait on us Sunday after Sunday. I wonder if it does not resolve itself into a spiritual problem.

Admittedly, there are many things wrong with most of our Sunday schools, but the average Sunday school would improve one hundred per cent next Sunday if the teachers and pupils arrived on time.

What Is "On Time"

That depends on who you are. "On time" for the teacher is certainly earlier than for the pupil. Unless you want a roughhouse, you do not want the pupils there first and then the teachers.

Many problems of discipline would just dissolve altogether if teachers and other workers were on time.

The commonly accepted time for teachers to arrive for schools that have a standard, is fifteen minutes before the opening assembly begins. If your school begins at 9:45, the teacher should be there at 9:30.

The place to begin to correct a school system where punctuality is lagging is with the teachers. Do not expect your pupils to come on time if the teachers do not.

Coming late becomes a habit. Every church has people that you do not expect until things are half over. Coming late is caught as well as taught. The teacher that comes late tends to teach his pupils to come late. The reverse is also true. We teach so much without ever opening our mouths. We say that we think Sunday school is important or not by the time we arrive. We demonstrate its importance as compared to other things in life by the regularity and punctuality we give it. Our children know Monday's job, and school is important, because we get up and get at it.

Over and over again, we see evidence that we get places on time if and when we want to. The train does not wait, so we get there. The plane will fly away without us, so we arrive on time. The boss expects us to arrive at work on time, so we often arrive several minutes ahead of time. Why? Because we plan to. Why are we late? Is it because we do not plan?

Of course there are two sides to the story. The superintendent and the departmental superintendent must be awake to plan and present a worthwhile and interesting program. Too many people salve their conscience with, "There's nothing going on, anyway," and unfortunately they are often right.

What About Excuses?

"I live a long ways off." Strangely, the people who live the farthest arrive more punctually than the family across the street.

"We pick up some children and they are never ready." They never will be ready as long as they know you will wait for them. Let us apply Monday's business principle. If we are teachers we need to ask, "Which must I consider, one pupil who always makes me late, or my whole class that needs me there on time?" Be honest.

How can we begin to do something about this nasty problem? Pray for wisdom in every decision. Pray for backbone to make you firm and grace to make you sweet. Do not be afraid of what people are going to say. Set some goals and work for accomplishment. The teachers and workers meeting is a good place to begin. Discuss it frankly. A pledge card signed may help.

The right kind of a record system that gives credit for punctuality also is helpful. It has probably helped more Sunday schools with this problem than any one thing. If you have this problem and are not using or acquainted with the six-point record system send to some good Sunday-school publishing house for samples.

Another help in getting started to a new way of life at this point is with a Sunday-school contest. Then do not give any points to anyone who is late, or to anyone if the person he has invited comes late. If you are sweet and strict, you will begin to make people punctuality conscious.

Begin to do something about this monster now and you will have a better Sunday school tomorrow.—*Link*

Lesson for October 29

Paul Faces Persecution

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: Acts 14:8-15, 19, 20; II Thessalonians 1:3-5.

Golden Text: For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. Philippians 1:29.

M Paul Faces Persecution. Acts 14:8-15, 19, 20; II Thessalonians 1:3-5
T The Danger of Death. Acts 14:1-7
W Churches Are Organized. Acts 14:21-28
T The Deputation from Antioch. Acts 15:1-11
F The Church Confirms Paul's View. Acts 15:12-31
S The Letter From the Apostles. Acts 15:22-33
S Two Missionary Parties. Acts 15:34-41

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1961 AUTUMN ADVANCE

Theme: WESLEYANS WITNESSING Through Communications

Sunday, October 15

Religious News

No Divorce on Conversion Grounds for Civil Marriages

NEW DELHI, India (EP)—Conversion of a husband and wife to another religion shall not by itself be grounds for divorce.

This ruling has been handed down by the Indian government recently, adding that religious marriages are excluded from the law which applies only to civic weddings.

To safeguard against sham conversions, the government suggested that no action for a divorce may be taken by either partner within two years following a conversion.

Priest Is First Entry for 1961 International Bible Quiz

JERUSALEM (EP)—Father Guy Lepage, 28, is the first contestant to register for the Second International Bible Contest to be held Ocober 3. He won the French national championship in July.

Fifteen countries have announced their participation in the event, sponsored by the Israel Broadcasting Corporation. The contest is in the form of a quiz with questions limited to the Pentateuch and the Prophets. A panel of seven judges, including a Proestant and a Catholic Bible expert, will determine the international champion.

The U. S. champion will be selected in New York September 6, from among finalists competing during a televised quiz.

'Immodestly Dressed Tourists, Go Home!'

JERUSALEM (EP)—Government authorities in Jordan have issued warning to all foreign women tourists that they must wear "modest and decorous" dresses when visiting the Holy Places in Jerusalem's Old City and Bethlehem, both under Jordan control.

Jordan Radio said many foreign women wore shorts and other "immodest attire" when visiting the Mosque of Omar (a Mohammedan shrine here), the Church of the Nativity and other places of sacred significance to religous believers.

The broadcast added that strict measures would be taken against offenders.

Ceylon Imposes Visa Tax on Missionaries

COLOMBO, Ceylon (EP)—A new decree issued by the government of the predominately Buddhist island of Ceylon requires all foreign resident Christian missionaries to pay an annual visa tax of $84. The new tax, designed primarily to discourage the immigration of Indian missionaries, was decreed in spite of protests by a number of Christian leaders.

Roman Catholic Archbishop Thomas B. Cooray of Colombo met with Prime Minister Mrs. Sirimovo Bandaranaike. She pushed aside his objections by stating that if the churches needed the services of non-Ceylonese missionaries, they could meet the visa taxes in the same way that they raise funds for their general activities.

CE Slates Australia Meet

COLUMBUS, Ohio—"Jesus Christ, the Way," is the theme for the 14th World's Christian Endeavor Convention, according to announcement made recently by Dr. Daniel A. Poling of New York City. Dr. Poling, editor of *Christian Herald* magazine, is president of the World's Christian Endeavor Union. The convention will be held in Sydney, Australia, Aug. 16-21, 1962.

"The 14th World's Christian Endeavor Convention will bring to Sydney young people and their distinguished church leaders from more than 50 countries," states Dr. Poling. "In 1958 the Frankfurt, Germany, World's Convention brought together more than 14,000 delegates—the largest youth gathering of the Protestant faith ever assembled on the continent of Europe. The coming convention in Australia promises to have an equally large representative attendance."

Oust Integration Workshop or Face Summons, Church Told

FAIRFAX, Va. (EP)—Break up an integration workshop here or face court action. That was the stern order from William T. Mooreland, Fairfax County zoning administrator to trustees of Mount Vernon Unitarian Church. He said that 35 persons participating in the "Virginia Action Institute" conducted by the Congress of Racial Equality (CORE) were violating the county's zoning ordinance by living and attending courses in a single-family residential neighborhood.

Private, Parochial Schools Would Benefit from New Mail Bill

WASHINGTON, D. C. (EP)—Newspapers and bulletins of private and parochial schools would find it easier to circulate through the mails at second class rates if a new bill is passed by the Senate.

Already cleared by the House, the measure, H. R. 4975, sponsored by Rep. Robert Barry (Rep.—N.Y.), would add periodicals published by "any public or non-profit private elementary or secondary institution of learning or its administrative or governing body" to the list of publications that can enter second class mail without maintaining a list of paid subscribers.

New Moody Course Out

CHICAGO, Ill. (EP)—Through its correspondence school, Moody Bible Institute has launched an adult education program entitled, *Give Adults An Opportunity To Learn.* The program is applicable to classes in churches, Sunday schools, homes and service groups.

According to Herbert Klingbeil, director of the school, "There is nothing like this on the church market that offers a program, with counseling, directly related to an institution."

New Evangelistic Medium: 'Across the Board' TV Crusade

PHILADELPHIA, Pa. (EP)—From the Philadelphia headquarters office for the month-long Billy Graham Crusade came news this week of what is termed a "television innovation" in evangelism.

Eight of the meetings now being conducted by Graham are being recorded in video-tape, and will be released for eight consecutive days, beginning Sunday, Sept. 17, over channels in major metropolitan areas across the nation. Release of the hour-long programs will be on an "across the board" basis, at the same night-time viewing hour in each city, Sunday through Sunday.

The Walter F. Bennett Agency of Chicago and Philadelphia is handling the series, and announced this week that 30 markets had already become available, including New York, Washington, D. C., Los Angeles, Minneapolis, Denver, St. Louis, Tulsa and Charlotte. In the original planning, only 20 markets were envisioned, but in recent days the effort has gone beyond the initial concept.

Victorious Atheist Takes Office

ROCKVILLE, Md. (EP)—After battling two years against being forced to swear belief in God, Roy R. Torcaso of Wheaton, Maryland, became Maryland's first public officer sworn in on an oath minus reference to the existence of God.

Mr. Torcaso first appeared before Montgomery County Circuit Court clerk Clayton Watkins in June, 1959, to take the oath which concluded with "I, Roy R. Torcaso, do declare that I believe in the existence of God."

He refused to swear to the existence of God and also objected to the opening of the oath, given to all Maryland public officials. He took his case to the Supreme Court . . . and won.

Tax Funds May Help Church Colleges

WASHINGTON, D. C. (EP)—Public and church-related colleges will be helped if the higher education bill is approved by Congress.

The House Committee on Education and Labor has already approved a bill to provide $1-½ billion in grants and loans to colleges. Consideration by the House is awaiting action by the Rules Committee, which governs the flow of legislation.

The purpose of the bill, sponsored by Mrs. Edith Green (Dem.-Ore.), is to assist colleges in "the construction, rehabilitation, or improvement of needed academic and related facilities, and to authorize financial assistance for undergraduate study in such institutions."

The higher education bill would assist both existing and new colleges.

Free Methodists Dedicate Headquarters and Press Building

WINONA LAKE, Ind.—Two denominational buildings are to be dedicated October 15, 1961, at Winona Lake, Indiana. The Free Methodist World Headquarters Building and the new Light and Life Press Office Building will be dedicated in a service to be held at 2:30 p.m. in the Winona Lake Christian Assembly Auditorium. Open house will be observed from 3:30 to 7:30 p.m. of the same day.

Extensive remodeling has been in progress in the headquarters building since May 1. Offices have been relocated, redesigned, and refurnished.

The new Light and Life Press Building was occupied May 12, and houses the business, executive, and editorial sections, as well as providing an auditorium, maintenance department and storage.

The World Headquarters Building houses the following departments: Missions, Education and Service Training, Intermediate Youth, Sunday School, Woman's Missionary Society, Free Methodist Youth, General Treasurer's Office, Board of Bishops, Evangelism and Light and Life Hour. The lower floor, with grade level entrance to the east, is occupied by the production department of the Free Methodist Publishing House.

I Was Reading

(*from page* 3)

perienced immediately by the individual—that is, each individual must have an inward experience of salvation; (2) the believer must be allowed the freedom to come to his own concept of what happened in the experience and to express the same; (3) three is a check on the validity of a believer's expression and that check is the Biblical text.

On the other hand, Catholic principle would be stated as follows: "God, Who spoke to Israel, historically became Man in Jesus of Nazareth Who left His living divine humanity to be truly prolonged in an organized visible society called the Church. If man wants God's salvation, he must be incorporated into that society and by sharing its life, he shares the life of Christ who is God as well as man. The Christian man does not experience God immediately except in the special case of the mystics. What he does experience is the sacramental symbol, which by divine power ontologically changes the sinner inwardly and totally. The truth of God's revelation is the abiding possession of the consciousness of the society called the Catholic Church, and its divinely impowered organs will express it infallibly and adequately." Little wonder that Reverend Weigel finally observes, "The two principles[Protestant and Catholic] implicitly deny each other at every point." Robert McAfee Brown presents the Protestant point of view.

● a statement recently entered into the Congressional Record and made by Senator Clark of Pennsylvania. The question concerned whether or not President Kennedy should or should not discharge Chester Bowles. In speaking to the question, Mr. Clark said, "It is suggested that one reason why it is necessary to get rid of Mr. Bowles is that he is alleged to be a devotee of the planned economy and welfare state. . . . I am confident that one reason why the President of the United States has made the decision to retain Mr. Bowles is that by and large, across the board, the President of the United States himself shares those views."

● that the Reverend H. E. Schmul has been elected to serve as Editor of the IHC Messenger and now serves also as Executive Secretary of the Interdenominational Holiness Convention. Six of these area conventions are scheduled for September and October. From the editorial in the September-October issue are taken these paragraphs: "Why can't holiness leadership see the need for a return to the old paths? Why is it that they insist on liberal interpretations on all points of church law? Is it possible that they cannot see the havoc wrought in Zion by liberal rulings and attitudes? The cause of Bible holiness suffered one of its most deadly wounds when church officials ruled that the wedding ring was not a test of membership. The vacillating position of church leaders relative to TV has done more to strip our prayer meetings of their power, and flood our church boards with worldliness and rob the church of her peculiar glory than any thing in the last 75 years. The wedding ring and TV are a double loophole through which we are being flooded with all kinds of worldliness. As churches we are moving backwards into the shadows of an apostasy from which we were once delivered."

Sanctified Throughout

(*from page* 5)

determination to seek after it until I could say, O Lord thou knowest all things; thou knowest that I love thee with all my heart. He heard my prayer, though the restoration of the blessing was not in the manner in which I first received it; it was more gradual, less perceptible, yet equally strong and permanent. When I compare my present enjoyment, the inward tranquillity which pervades my soul, with what had been my experience for some years, I could see the difference. I cannot, indeed, describe the peace, the love, the uninterrupted communion with God, and the fellowship with all God's people which I now daily enjoy.

I would not say that I have such a happiness as excludes all temptations, trials, and afflictions. By no means. If Christ, who was holy, harmless, separate from sin, was "tempted in all points, like as we are," surely we cannot expect to be exempt from temptations, much less from those afflictions which are inseparable from humanity. In addition to these, we have to contend with the infirmities which arise from the imperfection of our judgment and our inability always to distinguish between truth and error. All these things are sources of trial. But "all things," *all* things—good and bad, little and great, blessings from God or curses from men—"shall work together for good to them that love God."

The firm belief of this truth has been a never-failing source of consolation to my soul even in seasons of severe trial and in times of heavy affliction, whether of body or mind, and sometimes when both together have pressed upon me. In such seasons that gracious promise has been presented so vividly to my faith that instantly the clouds have dispersed, and the sun of righteousness has shone upon me with such brightness as to dispel all doubt and fear. At other times, though the load has not been immediately removed, yet hope has sustained me; I have been enabled to hold fast until God appeared for my deliverance. "I will never leave thee, nor forsake thee," is a promise which every faithful soul may claim for himself, under every trial through which he may be called to pass, however severe it may be.

Church News

Secondary School Opening in Sierra Leone

"I am full of praise to God today; I am full of gratitude to the missionaries who have served us here for over 70 years; I am full of happiness and joy that today in Kamakwie we see with our own eyes the answer to a prayer many of us have prayed for years—to have our own Mission Secondary School."

This was the theme of the words of West African Conference President Rev. Bai Bangura at the official opening of the Secondary School at Kamakwie September 12. Conference vice president and Kamakwie pastor, Rev. Buremah Turay, expressed similar thanksgiving in his opening prayer from a full heart.

Special guests, the Provincial Education Secretary, Mr. Wurie, and the Provincial Inspector of Schools, Mr. Gembeh, spoke highly of the quality of work done by the American Wesleyan Mission in primary schools, and predicted that Kamakwie would one day become one of the country's best secondary schools. Both men made special reference to the noteworthy job by Marie Evatt at Kamabai Clarke Memorial Girls School, and expressed confidence that under her principalship the new Kamakwie school will have a very good start.

The present main classroom of Kamakwie Secondary School is the newly redecorated former Kamakwie church building, no longer used as a sanctuary since the building of the new church down in the town. This year, as a new school, we have only a Preparatory Class of about forty students. Next year, the Lord willing, we expect to add Form I and have a new Prep Class. Year by year a new class will be added up to Form 5 or 6.

We expect Government assistance in a year or two, but at present the whole financial burden rests on the Mission. We have felt the Lord would have us "launch out" on this project because of the great need for a secondary school in this area. There is not yet—nor can there very soon be—a tax supported "free" public high school system in Sierra Leone; and any of our Wesleyan children going on to secondary school have had to go from 30 to 150 miles from home, a few having gained Government Scholarships, but many having to bear the full expense of boarding fees in addition to books, travel expenses, clothing, etc. The only schools nearer are Roman Catholic.

Therefore, we give praise to God for the milestone Kamakwie Secondary School represents in the steady march of independent Sierra Leone toward an adequate secondary school program. We request your earnest prayer that the Lord may guide Miss Marie Evatt in every phase of the school development in this crucial first year, that each student may personally come to know Jesus Christ as Saviour, and that each one may do so well academically that the local chiefdom authorities and the Central Government may give full support to our school rather than yielding to pressures from the religious group now trying to use its political power and financial resources to displace us.

—*Warren Woolsey*

Marion College 1961 *Fall Registration*

Four hundred and fifty-three students registered at Marion (Ind.) College for the fall term. One hundred sixty of the total registration are new students, including 23 transferees from other colleges.

Seventy-two are taking courses in the new Evening School. One-half of the students taking night classes are also taking daytime college courses. A total of nearly 400 student class hours are being taken at night. Approximately 6000 student class hours are being taken in the entire college program. The average number of credit hours is slightly more than thirteen per student.

The quality of students has shown a definite improvement of six percentage points according to the national norms of the entrance tests. Twenty-two Freshman scholarships were awarded to entering students whose four-year rank was in the top twenty per cent of their high school class. An additional ten scholarships were awarded to students whose grades were at the top of their respective classes at Marion College last year.

Among the students, 132 are married. One hundred eighteen woman are placed in college housing and 100 men occupy Williams Hall.

The freshman class leads in registration with 152. The sophomores have 116, juniors 70, seniors 81. Thirty-four students were listed as unclassified.

A total of 25 denominations are represented in the student registration. The Wesleyan Methodist Church leads with 238 students. Denominations represented by ten or more students each are, Methodist 53, Baptist 22, Pilgrim Holiness 21, Christian 18, Friends 16, and Nazarene 10.

Twenty-eight states and three foreign countries are represented in the new student body. Grant County contributed 150 students or nearly one-third of the total. Indiana outside of Grant County added another 109 of 259 students credited to the entire state. Michigan ranked second among the states with 64 students. Ohio is the third largest contributor to the student body with 33 registrants. Other top ranking states are: Illinois 18, Wisconsin 10, Kentucky 9, North Carolina 8, Pennsylvania 7, and North Dakota 5. Nineteen other states had from one to four students each. West Germany, India, and Honduras accounted for four students.

Miltonvale College School Term Opens with Revival

Rev. Donald Brannon of First Wesleyan Methodist Church in Wichita, Kansas, accepted an invitation from the Miltonvale Wesleyan College Student Council, to hold a weekend of evangelistic services during the first week of classes at the college. An energetic and successful young pastor, Mr. Brannon challenged students to live wholeheartedly for Christ in today's world—to derive their strength from Him, to make His pleasure their ambition, to let the Gospel be evidenced in their lives, and to make the Holy Spirit the "Head" of their lives. Making skillful use of modern translations of Scripture, Mr. Brannon brought messages that were clear and in keeping with the needs of today's youth.

Many personal decisions for Christ were made in this short series which has become a tradition in recent years, and has helped to set a spiritual pace for the school year.

Harvest Home Activities at Miltonvale

Carrying the missionary atmosphere of the Mid-Quadrennial Missionary Convention into the Annual Harvest Home Day activities at Miltonvale Wesleyan College, will be Dr. Lowell Jennings, who is scheduled to address students, parents, alumni, and friends at the Harvest Home program at 9:45 a.m. October 13.

Open House in all dormitories and campus buildings will be held from 8 a.m. to 5 p.m. The sumptuous Harvest Home Chicken Dinner, furnished by the ladies of the Kansas W.M.S., will be served at 11:45 a.m., followed by the gay Harvest Parade at 1:30 p.m. After the parade, at 2:30 p.m., on the college diamond, the Annual Alumni-College Softball Game will take place.

Other alumni activities of the day will include the reunion of the 1961 graduating classes during the noon meal, and the Alumni Tea in the Parlor of Hester Hall at 6 p.m.

A program of musical varieties is being planned for the evening at 7:30.

New Faculty Members Miltonvale

Photographed informally at a student-faculty picnic are M.W.C.'s new staff members (left to right) Mrs. Clarence Budensiek, music, Miss Thelma Daggett, business, Charles Fuller, physical education, L. Vernon Atkins, psychology and guidance, along with Dr. Wesley L. Knapp, president of the college.

Men
and
Missions
Sunday

OCTOBER 15

Field Schedule, Harold K. Sheets

NAE Christian Action Commission, Detroit, Mich.—Oct 9, 10; Ministerial Conference, Heuvelton, N. Y. — Oct. 10-21; Inauguration, Marion (Ind.) College—Oct. 14; Owosso, Mich. — Oct. 25 - Nov. 5; Denver (Colo.) First Church—Nov. 8-12; Greeley, Colo.—Nov. 12-16; Whittier, Calif. Dedication—Nov. 19; Oklahoma Conference—Nov. 21-26 ; Executive Board—Nov. 28, 29.

J. Myers Recommended to General Evangelism

Rev. Joseph Myers was appointed to General Evangelism at the last conference session at his own request. Brother Myers has pastored for about twenty-five years and has also held many revival meetings. He will do his best to help the pastor with his problems and to win souls. His message is Biblical. Address: 421 E. 19th., Bloomington, Indiana.

Charles L. Blanchard, Conf. Pres.

Thanks To My Friends

I have returned to my home after nearly eight weeks in the hospital, and making what my doctors call a remarkable, speedy recovery. This we are sure is due to the prayers of God's saints everywhere, and I want to thank you from the deep of my heart. There were many days of great pain, but God was ever so close. I can say, "My heart has been enlarged," and truly, "My soul doth magnify the Lord."—*Mrs. Russell L. Hoppes, Bakers Corner, Indiana*

Conference Appointments

NORTH CAROLINA CONFERENCE

Conference Officers:
President—C. Wesley Lovin
Vice President—Dewey O. Miller
Secretary—Melvin L. Gentry
Assistant Secretary—Richard A. Stanley
Treasurer—W. W. Kiser
Sunday School Secretary—C. A. Phaup
Tithing Secretary—Watson C. Black

Pastoral Appointments
Eastern District
(Note: Where (2) appears by pastor's name, it denotes a two year call.)
Alamance Charge—Hubert Bennett
Asheboro, Crestview—C. F. McDowell

Asheboro, First—Leroy Cox
Asheboro, Neighbors Grove—Paul E. Allred
Asheboro, Rushwood Park—Roy R. Nanney
Bales Memorial (Jamestown)—E. M. Gardner
Bennettsville, S. C. (Under Extension Board) —L. T. Flint
Bethel (Rose Hill)—Sidney A. Loggins
Burlington—Joe Neyman
Callicutt Mission—J. E. Shaw
Concord—Claude Henson
Durham—Eugene H. Gentry; Miss Blanche Gilbert, Asst.
Fletcher's Chapel—Tillman Hatcher
Greensboro, Broadview—D. Clifton Wood
Greensboro, First—John Harris
High Pine—C. E. Carroll
High Point, Ennis Street—Lyman F. Lance
High Point, Greenwood Hills—Hoover E. Smith (2)
High Point, Hayworth Memorial—A. J. Argo
High Point, Hickory Chapel—Arthur L. Wesley, Jr. (2)
High Point, Providence—John H. Long
Hoovers Grove (Asheboro)—Paul Teague
Hopewell (Summerfield)—Billy E. Flinchum
Kannapolis—D. O. Miller
Liberty (Summerfield)—O. A. Keiger
Lexington, Emmanuel—C. Glenn Powell
Mt. Airy—H. T. Hilton
Nebo—Claude Smith
Old Zion (Tabor City)—Hal T. Brown
Palestine—in hands of President
Peeles Chapel (Laurel Hill)—P. J. Parker
Philadelphia (Ash, N. C.)—H. D. Shrum
Pleasant Union—P. G. Irwin
Prevatts Chapel (Hamlet)—Albert Henson
Raleigh, Ridgewood (Douglas Memorial) under District Extension Board—James Perryman
Randleman, Midway—J. Paul Hardin
Reidsville—John M. Williams
Richmond Charge (Spring Hill, Wrights Bridge) —Clifford Clubb
Rockingham—Earl B. Hurley
Roxboro—Alvin Newcomb
Salisbury, Wesley View—Warren Smith; Howard Kennedy, Asst.
Sandy Cross (Wentworth)—E. L. Dodson
Sanford—John W. Moretz (2)
Siler City—W. C. Lovin
Shady Grove (Colfax)—A. D. Wood
Spray—C. Bernard Smith
St. Stephens (Concord)—Forris Barnard
Thomasville, First—Harold L. Rickman
Thomasville, Memorial Park—S. T. Brown, Sr.
Trinity (Erect)—Henry D. Williams
Troy (Reynolds Memorial)—J. C. Reynolds
Wilmington, Mayhan Memorial—L. W. Milstead
Winston Salem, First— R. O. McAlpine
Winston Salem, Clearview—Earl Newton

Western District

Asheville—W. C. Black
Beals Chapel (Boger City)—Robert Bogan
Bessemer City—C. A. Phaup
Bethel (Hendersonville)—Boyd C. Kistler
Beulah Heights—in hands of President
Brevard—W. G. Davidson
Browntown (Belmont)—A. J. Kendrick; Richard Perryman, Asst.
Canton—Richard H. Kindschi (2)
Charlotte, Central—Lewis F. Cockerill
Charlotte, First—Harold Adcock
Cherokee—James Capps
Cherryville—Donald Dawalt
Clover, S. C.—Clarence Jordan
Clyde, N. C.—R. Sam Parker
Dallas—W. Reitzel Medley
Forest City—G. K. Andrews
Gastonia, Firestone—Charles Hedgepath
Gastonia, First—Melvin L. Gentry
Gastonia, Ragan—Richard A. Stanley
Gibbs Chapel (Glen Alpine)—George Hopper
Hendersonville—L. A. Harvey; Mrs. L. A. Harvey, Asst.
Hickory—Paul Whiteside
Kings Mountain, East Gold Street—Clyde Goodson; Ervin Houser, Asst.
Kings Mountain, First—J. W. Phillips
Lincolnton—Kenneth George
Long Shoals—J. W. Stiles
McAdenville—Yancy H. Carter
Mooresville—Carl V. Sparks
Mt. Hebron (Old Fort)—Robert J. Freeman
Mt. Holly—Colon Wall, Jr.
Mt. Moriah—Wilbur Groce
Mt. Wesley (Hiddenite)—J. Lindsey Walters
Old Fort—Roy H. Parker
Rain Hill (Morganton)—Robert Taylor
Rock Hill, S. C.—Roy H. Lockridge, Sr.
Statesville—Loyd A. Cox
York, S. C.—Arthur S. Moorefield

Other Appointments

General Superintendent, Wesleyan Methodist Church of America—B. H. Phaup
Conference President—C. Wesley Lovin
Plant Manager, Wesleyan Methodist Publishing House—J. M. Byars
Returned Missionaries—Africa: Mrs. J. C. Poole, R.N.; Roberta Wylie, R.N.; Mrs. A. J. Argo; Colombia, S. A.: Ruth Gibson, R.N.
Missionaries, Africa—Dr. Lowell E. Jennings, M.D.; Mrs. Mary G. Jennings, R.N.
Missionaries to Puerto Rico—Barbara Suggs, M.A.; Roxana Putman, B.A.
General Evangelists—J. Paul Hill, J. P. Trueblood, W. M. Phaup, Hugh Smith, L. R. Price
Conference Evangelists—L. R. Beal, W. B. Slaughter, Wayne Swanson, Coyte York, Alvin Morgan, K. W. Bauer
Faculty Members, Central Wesleyan College—Professor of Education and Academic Dean —Claude R. Rickman, A.B., B.S., M.A., Ph.D; Professor Religion—Roy S. Nicholson, Th.B, D.D.; Assistant Professor of Education—Ruby Powell, A.B., M.Rel., M.A.; Associate Professor of Theology—Marling Elliott, A.B., M.Rel., B.D.; Associate Professor of Education—Chester Freeze, B.S. in Educa., ED.M.; Registrar at Central Wesleyan College—Mrs. Claude R. Rickman
Vice President, Miltonvale Wesleyan College —E. Stanley Banker, Jr., A.B., M.A.
Instructor at Houghton Academy—Richard Lively
Dean of Southern Pilgrim College—Philip J. Birchall
Teacher of Bible in Clarkton (N.C.) Public School—Dennis Kendrick
Chaplain in U. S. Army—Captain Elijah A. Cockman
President of W.M.S. of N. C. Conference—Mrs. Dewey O. Miller
Song Evangelists—Sam Allred, E. Virginia Baily, Arthur C. Anderson
Deaconesses—Mrs. Grace Anderson, Wilma Bennick, Edith B. Sides
Song Evangelists and Children's Workers—Mrs. Ruth H. Sparks, Mrs. C. A. Bullard, Mrs. S. J. Lawrence
Reserve Elders—Mrs. Arthur Wesley, Jr., George Carnwright, J. A. Hicks, Alfred Bennett, Harry T. Mitchell, Mrs. Arthur S. Moorefield, Harold King

Unstationed Elders:

S. J. Lawrence, W. D. Bennick

Superannuated Elders:

M. C. Connor, E. L. Henderson, Mrs. Geneva J. Tysinger, W. H. Brown, Mrs. Julie K. Cooke, M. R. Harvey, S. D. Hill, W. E. Isenhour, W. P. Queen, W. C. Lovin, A. C. Bellamy, C. A. Ramsey, T. C. Harvey, E. P. Buck, Sr., A. F. Connor

IOWA CONFERENCE

Conference Officers:

President—Clarence Budensiek
Vice President—Paul R. Davis
Secretary—Robert A. Howlett
Sunday School Secretary—Glen McMurphy
Tithing Secretary—F. L. Freiheit
Treasurer—John H. Carey

Pastoral Appointments:

Albaton—Mitchell J. Cotrone
Albert Lea—Yorton Clark
Battle Center—W. J. Popinga
Bennezette—Richard Stoneberg
Cedar Falls—Duane H. Janssen
Cedar Rapids—G. M. and Marie Hubby
Charles City—Ronald G. Rhoades
Clarksville—James Doll
Denison—Oscar Johnson
Des Moines—Robert Howlett
Emmanuel—Earl O. Miller
E. R. Dodd Memorial—A. L. Nabholz
Fayette—Richard L. Jamieson
Guthrie Center—Alvin Wagner
Hoover—Manly Swartout
Howardville—James W. Slye
Independence—Ola D. Campbell
Little Pine—G. E. Yarrington
La Porte City—Howard W. Johnson
Manchester—in hands of President
Marengo—in hands of President
Minneapolis Roslyn Park—Donald D. Calhoun
Minneapolis Waite Park—Gerald Wolter
Oskaloosa—Albert R. Fookes
Orange Center—Alvin Wagner
Rochester—Paul R. Davis
Rockford—disbanded
Rudd—F. L. Freiheit
St. Paul Minnehaha Avenue—William S. Hotchkiss
St. Paul Riverview—N. K. Long
South Troy—Glen McMurphy
Waseca—H. F. Clark, supply
Waterloo Falls Avenue—Spencer L. Moon
Waterloo First—Clayton P. Elsberry
Waterloo Maywood—Oliver E. Paul
West Union—Kenneth G. Rumppe
Zumbrota—Vernon C. Anderson

Other Appointments:

Conference President—Clarence Budensiek
Executive Secretary, Department of Sunday Schools—Paul L. Kindschi
Denominational Director of Junior Youth—Donald Kinde
Professor, Miltonvale Wesleyan College— William W. Goldsmith
General Evangelist—H. F. Clark, Lowell D. Stoesz
General Evangelist and Academic Dean of Vennard College—Merne A. Harris
Conference Evangelist—Mrs. Eunice Shirbroun
Conference Evangelist, Director of Christian Service of Vennard College—Marvin Asfahl
Hospital Chaplain, Rochester, Minn.—Paul R. Davis
Supplying Crane Addition Community Church, Austin, Minn.—Joseph H. Matt
Supplying Interdenominational Church, Cedar Rapids, Iowa—A. J. Stokes
Registrar and Instructor, Circleville Bible College, Circleville, Ohio—George Blackstone
Supplying in California Conference—Lee Hoge
Supplying Methodist Churches, N. C.—Robert L. Ossman
Supplying Friends Church, Scranton, Iowa—Ralph Smedley
Missionaries to Africa under Sudan Interior
Deaconess—Mrs. Esther Goldsmith, Mrs. Mission—Eulah Purdy, R.N., Oswald Zobrist Myrtle Roberts
Reserve Elders—W. A. Kemp, Daniel Huffman

Unstationed Elders:

James W. Dennison, Floyd E. Fisk, Mrs. Irene Fisk, Darrell R. Holtz, William H. Judkins, Charles Yotter, Mrs. Alberta Kindschi

Superannuated Elders:

C. O. Bush, Miss Lottie Buttermore, G. Edwin Ellis, Mrs. Bertha Ellis, D. C. Elmer, R. Wesley Pryor, W. H. Titus, Mrs. Anna B. Willson, Miss Stella Wood

OKLAHOMA CONFERENCE

Conference Officers:

President—Joe C. Sawyer
Vice President—H. L. Speas
Secretary—Richard Ernst
Sunday School Secretary—Robert Hughes
Tithing Secretary—Wayne McCartney
Treasurer—Raymond A. Tolle

Pastoral Appointments:

Alva—Richard J. O'Conner
Blackwell—John L. Newell
Borger—in hands of President
Carwile—W. N. Snider
Cedar Grove—Robert Farley
Dallas—in hands of President
Enid (First)—H. L. Speas
Enid (West Side)—Robert Hughes
Etna—Wayne McCartney
Highland—Gordon Hada
Houston—Larry Hughes
New Hope—A. D. and Opal Royalty
Oklahoma City—Donald Dorr
Ponca City—Richard Ernst
Rogers—in hands of President
San Antonio—Don H. Polston
Tulsa—in hands of President
Wesleyan Chapel—in hands of President
Whittenbury—Leroy Johnson, supply

Other Appointments:

Conference President—Joe C. Sawyer
Employed at General Headquarters—John McGraw
General Superintendent—Harold K. Sheets
Song Evangelists—James H. and Evangeline Hane
Missionary to Brazil—Hideo Kunihiro
Missionary Evangelist—Tom Pinkerton
Deaconess—Thelma Campbell, Mary Snider
Attending Iowa State Teachers College—Walter Rice
Supplying Methodist church (Arma, Kansas) —Marvin E. Jones
Elders on Reserve—Robert G. Hollen, Ellie Ross

Unstationed Elders:

Fay Baker, C. Russell Bremer, Ralph Pence

Superannuated Elders:

Cora Harris, E. A. Anderson

Weddings

Krupp-Brannon—Mrs. Joan Sheets Brannon and Mr. Nathan G. Krupp exchanged marriage vows in a simple ceremony at the Marion College Church (Ind.) on September 16, 1961. The bride's father, Dr. Harold K. Sheets, and Rev. Howard Noggle officiated. Mr. and Mrs. Krupp are living in a mobile housetrailer and are engaged in personal evangelism clinics at the present.

Mouritzen-Sweesy.—On August 26, 1961, at the West Middlesex (Pa.) Wesleyan Methodist Church, Gaye Irene Sweesy and Wayne Walter Mouritzen of Middletown, N. J. were united in marriage by Rev. Wayne A. Spangler, assisted by Rev. Jos. Dentler. The couple will reside at Clifford Beach, N. J.

Obituaries

Meyers.—James Garfield, was born May 29, 1881, near Formosa, Kansas., and departed this life on June 27, 1961. On November 26, 1908, he was married to Lucy Johnson. To this union were born two children, Vesta Thompson of Miltonvale, Kans., and Lawrence of Mankato. His wife, three grandchildren, three great-grandchildren, and a host of other relatives and friends also mourn his passing. He was a kind and loving father and a very patient Christian through his long illness. He left a glowing testimony as to his faith in God, and the hope that he had in his Lord and Saviour. Final services were held in the Formosa Wesleyan Methodist Church with Rev. Ross Mahin and Rev. Byron Luckey officiating. Burial was in the Mount Hope Cemetery.

Cleaver.—Jesse, was born Feb. 21, 1880, and passed to his reward Aug. 19, 1961. He was married to Bertha Haley in 1900. They had five children, Mrs. Haley and two children preceded him in death. The following survive: Mrs. Mildred Hengst, Harold of Toledo, Ohio, and Roy of Mullberry, Indiana. Mr. Cleaver was a member of the Schuyler Avenue church (Indiana Conference) which he loved and supported liberally. Often, during his last week on earth, with hand raised in praise and face aglow, he would say, "It won't be long until I'm going Home. Funeral services was conducted by Rev. C. A. Hoover, Rev. B. O. Crowe, and Rev. E. D. Landis. Interment was at the Dayton Cemetery. —Mrs. Mildred Hengst

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